

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

SANDWICH ISLANDS.

Extracts of a letter from Messrs. Thurston and Bishop, dated Kairua, Island of Hawaii, May 13, 1830.

Special attention to religion at Kairua.

At our communion season on the 25th of October, seventeen were baptized and admitted to the church, among whom was John Adams, the governor of Hawaii. On this occasion it was judged that there were three thousand people within and about the house. It was a day of deep and solemn interest, and one long to be remembered. The Lord was evidently in the midst of us with the influences of his Spirit, subduing the hearts of sinners, and sanctifying, strengthening, and cheering the souls of his people.

From this period the attention became more general, and for three or four months our houses were thronged from morning till night with inquirers after salvation.—They came principally in companies of from ten and under to one hundred and more. To have conversed with them all individually, would have been impracticable. Generally one of them would give expression to his feelings as the sentiments of the whole, after which they were addressed on the plain, simple, fundamental truths of the gospel. In their confessions they would generally enumerate the crimes of which they had been guilty in their heathen state, the particulars of which the apostle, in his description of the Gentile nations, has accurately given in the first chapter of his epistle to the Romans. They would also state the opinions which they entertained respecting the missionaries on their arrival here, and how they had treated their instructions, and the word of God which has been put into their hands. We have heard, say they, with our ears, we have read with our mouths, the word of God as a mere novelty, or for the purpose of knowing more than others, supposing that this was all that was necessary for salvation, without at all thinking it a matter of personal concern-

ment to attend to, believe and obey the truth. But the Spirit of God has come into our hearts, and taught us that our hearts are as full of all manner of wickedness, as our lives have been of evil deeds. We have been living in darkness and in the shadow of death, and have come to be directed to the way of light and eternal life. No doubt the feelings of many have been those of sympathy merely; still we have grounds for believing, that many also have sought the Lord in earnest and have found him. During the period embraced in this letter, the Moral Society for males has increased to 2500, and that of females to 2600, and there continues to be frequent additions. A Sabbath school has also been established, composed of adults and children, which includes a considerable part of the congregation, in which the catechism, the ten commandments and other parts of scripture are taught. A goodly number, it is believed, have been turned from darkness to light, and from the power of Satan unto God, none of whom have as yet made a public profession of religion. A few have been received to our select meeting, which now contains 77, exclusive of the members of the church, most of whom give evidence of piety.

On the second instant 22 were baptized and admitted to the church, which, with the above made 39 who have been admitted, since we last wrote. The whole number that has been received at Kairua, is 65.

Could our patrons and friends be with us on one of these seasons of communion, they would then have ocular demonstration, that they have not labored in vain, and expended their substance for nought; and your missionaries are daily cheered with renewed evidence that the gospel does not fall upon the ear like an unmeaning sound, but through the influences of the Spirit, and by its own intrinsic and living energy, finds its way to the heart.

Remains of Idolatry.

Still, the number that are, as we trust, thus savingly affected, bears a small proportion to the great mass of the people, who see as though they saw not, and hear as though they heard not. No doubt there are some who

still retain an attachment to their former heathen rites. Two companies have lately been discovered, one in Kohala, and one in Kona near Kairua. They were immediately brought before the chiefs and ordered to forsake their worship. The late king of these islands was the object which one company professed to worship, who they affirmed, was still living, and would soon return; and by the other, the hand of a child was carefully preserved and worshipped as possessing divine power. There were not more than fifteen or twenty of these idolaters. We cannot, however, be surprised at this when we consider the former superstitions of the people and their attachment to the worship of idols. It is rather to be wondered at, that so little of the kind has been discovered, and that so few have professed adherence to their ancient idolatrous rites.

The human mind is so constituted, that it must have some object of supreme regard, either real or imaginary; and these objects are as various as its endless wanderings. Unless directed by the infinite Spirit, it fastens on any thing and every thing, rather than on Him who made and governs the universe. Instead then of marvelling at the idolatry of the heathen world, let every disciple of the Lord Jesus exert his influence to lessen the evil, by sending the word of God, with its living preachers, to every heathen land.

SYRIA.

Extracts from the Journal of Mr. Whiting.

May 20, 1830.—The wrath of the Maronites against the bible-men has already appeared. This morning a violent malediction against them was read in the Maronite church at prayers, commanding all Maronites to have no intercourse whatever with them, or with any person connected with them, on pain of the heaviest curse of the church.—This we suppose is by order of the patriarch, and as there has not been time for the news of our arrival to reach Cannobeen, his holiness must have sent this mandate to the priests, with orders to read it as soon as we arrived. But we are not alarmed. This is no more than Mr. Bird expected, and it will probably tend, indirectly to do good. Many of the people show very little respect to the patriarch and his anathemas. They cannot see the need of all this wrath against a man, whose only accusation is that he is a "*Bib-lic-i*," or follower of the Bible, as the patriarch has himself interpreted the opprobrious epithet. A young Maronite, who seems disaffected with his church, told Mr. B. that the patriarch had done a great deal, within these few years, to open the eyes of the people, and promote the protestant cause.

Aug. 7.—My teacher, (a young Maronite,) came and showed me a letter he had just received from the patriarch, requiring him to leave Beyroot and its environs without delay, on pain of excommunication. "This is the last warning," says the patriarch, who, it seems, will not be satisfied, unless he goes so far from Beyroot, that he cannot come in contact with the bible-men any more. Antonio is not surprised, though evidently a little disconcerted, by this order. He fears that if he should incur the wrath of the patriarch by continuing with us, he will be cut off from the means of subsistence; unless we will ensure him employment. We are ready to promise him good wages, for his services in translating and instructing, for so long a time as he shall continue to do well, and serve us faithfully. But unconditional security for an indefinite period, we do not feel called upon to give. What decision he will make we do not know.

Asaad Shidiak.—Under date of Nov. 12th, Mr. Bird says:—

I have time to add only one word. We have this day received a fresh report, apparently authentic, that Asaad Shidiak has at length sunk under his sufferings, and gone to his rest.

There does not appear ever to have been any current report, that Asaad had denied the faith; and this is, of itself, very high presumptive evidence, that he remained firm.

MISCELLANEOUS.

CONVICTION OF SIN.

The following is extracted from the Rev. J. Parker's sermon on the *Conviction of Sinners at the Judgment*, taken from the National Preacher. The text is Jude 14, 15.

"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

3. Sinners may become convicted of sin if they desire it. Though conviction does not necessarily lead to conversion, it is nevertheless of great importance to the impenitent sinner.

With it he may indeed be lost, but without it he can never be saved. He may be the subject of deep conviction for years, and neglect to repent, but without it repentance is impossible. Under this view of the importance of conviction, the impenitent often flatter themselves that they desire to be convinced of sin. But to show that this conviction may be attained, let me call your attention again to the condition of a condemned criminal. While he is pressing on in the career of crime, he drives the convictions of guilt from his bosom by mingling with dissipated company and filling his mind with other

thoughts and other emotions. Think of him now that he has advanced another step in crime, and imbrued his hands in blood. The intoxicating cup, the merry company, the jovial song, and the loud laugh are resorted to, to drive from the mind all thought of guilt, and law, and justice.

But now the scene is changed. His songs of revelry are stopped by the arrest of an officer; the flow of sensual pleasure has ebbed away within the solitary dungeon. You see him grow pale at the sight of well-known witnesses, and upright jurors, and an impartial judge. When he comes into court his loins are loosed, his knees smite together, and he is only just able to stammer out a plea of "not guilty."

But what is the matter? Is it the fear of suffering? No: he has stood in the imminent deadly breach and faced death without a shudder. What then is the matter? Why, his circumstances compel him to reflect. Things with which he was formerly engrossed are taken from him. The solemn trial, the violated law, and the prospect of the execution of justice awaken his attention, and fix it upon his character, and deprive him of every motive to estimate that character falsely. As his sentence is pronounced he sinks under the weight of consciousness.

Yet that same criminal, before he was arrested, perhaps felt no more conviction than the most thoughtless sinner does for his sins against God. Other objects diverted his mind; the law had little place in his thoughts; and the hope of impunity stayed up his soul. But could not he have felt the pangs of conviction? Might he not have brought voluntarily all those considerations to bear upon his mind which the court of justice has compelled him to think upon? Every one must see that he might, and that he ought to have felt a sense of his guilt.

Just so may sinners, before they are arrested for the judgment, bring the very truths to bear upon their minds which that day will compel them to dwell upon. Indeed they may do this at any period.

They may now voluntarily lay aside those engrossing cares and interests by which their minds are perpetually diverted from the consideration of their guilt. They may throw away their low standards of conduct, and compare their heart and life with the holy law of God. They may contemplate the awful penalty of that law. They may dwell upon the provisions of mercy, and the aggravated doom of those who despise it. In short they may resort to the Scriptures, and bring upon their character such a flood of light, that they cannot help discovering their guilt.

It is the greatest folly imaginable for men to pretend, that they want conviction but cannot obtain it. The truth is precisely the reverse. The Gospel presses upon their minds considerations which would overwhelm them if they would only reflect.

Indeed, the criminal never resorted to his merry companions and his song of mirth more surely to drown the admonitions of conscience, than the impenitent sinner does to his worldly associations and interests to stifle the conviction of sin against God. Instead of seeking for con-

viction without finding it, "he loves darkness rather than light because his deeds are evil; for every one that doeth evil hateth the light less his deeds should be reprov'd."

4. We learn from this subject, that the character of God will appear glorious in the final condemnation of the wicked. Should an eminent lawgiver arise among men, and frame a system of criminal jurisprudence which should render absolutely certain the detection and the punishment of every crime; and should this system be adopted all over the world, and its operation secure the approbation of every friend of good order, such a man would be looked upon as a great benefactor of the human race. Every detection and every punishment of crime would reflect honor upon that lawgiver. But suppose, now, that he has not only secured the detection and punishment of every crime, but the operation of his law is such, that every criminal becomes convicted of his own guilt, and bears his dying testimony in favor of the law under which he suffers. Do you not see that this universal moral approbation, this hearty consent of the good, and this full concession of the wicked, reflect honor on the character of that lawgiver?

But just such a lawgiver is God. He has introduced a system which secures the detection and punishment of every unreclaimed offender. The principles of this system commend it at once to all holy beings; its operation produces a full conviction in the minds of sinners. While heaven breaks forth in a song of admiration on discovering the perfect vindication of the divine character in the execution of justice; when ten thousand times ten thousand, and thousands of thousands of voices swell the anthem of "salvation, and glory, and honor, and power unto the Lord our God, for true and righteous are his judgments," hell responds by its deep eternal wail, and its loud laments, "The law is holy, and the commandments holy, and just, and good." While all heaven shouts "Alleluia," hell responds "Amen." All the holy see the justice of God and all the wicked feel it. As often as the one look down and see the justice of God, and shout "Alleluia," the groans of the other, as a responsive "Amen," are borne upwards upon the smoke of their torment. O what an unspeakable lustre will be thrown over the divine character when the whole universe, righteous and wicked, friends and enemies, shall consent together in bearing testimony to the wisdom and goodness of God in the vindication of the law.

How much better is it, dying sinner, that you should see your guilt and repent, before you are compelled to stand before the bar of God. Then conviction will be unavoidable. The soul-stirring scenes of that day will awaken the most careless. The law of God will be exhibited in its simplicity. It will make its resistless appeal to your conscience, and its tremendous penalty, just ready to fall upon your head, will awaken your mind to the enormity of your guilt. But then, alas, conviction will do no good. It will only be as the commencement of the pangs of death eternal. The time is drawing near. "Behold, the Lord cometh with ten thousand of his saints to execute judgment, and to convince

all that are ungodly." O what a throng! Are you among them? Their faces gather paleness—they are speechless—conviction, deep, despairing, and eternal—seizes upon their souls, and they are damned for ever. O sinner, would you now turn, your fainting soul might look up to Christ and live. Though covered with shame, you might accept a pardon, and be adopted into the family of God. Think now. Take a full view of yourself as a sinner against God, a transgressor of his law, and a despiser of his mercy. Come, come to the refuge provided for the guilty.

THE DIGNITY AND LOVELINESS OF RELIGION.

The following extract is from the exordium of an Address of the Hon. Thos. S. Grimké, delivered at the dedication of a Depository of Bibles, Tracts and Sunday School books, in Charleston, S. C.

How lovely, how honorable is the service of God! How full of dignity and beauty, the cause of Religion! To be obedient even in the affairs of this world, to the wise and the good, is justly esteemed a source of pleasure and of praise. Yet, what comparison is there, between the nature, and the importance of the duty, which bound their followers to Alfred, Gustavus or Washington, and those which constitute the relation between God and Man! We contemplate with delight, the cause of ancient Freedom in Greece and Rome. We behold with a feeling more lofty, pure and rational, the nobler cause of British freedom. We dwell with an admiration, still more grateful and virtuous, with an awe more sacred and elevated, on the cause of American freedom, more dignified and momentous, than aught, which the Patriot of Ancient or Modern Europe can boast. And yet, what comparison can exist, between the perishable cause of civil and political liberty, and the eternal cause of that liberty, wherewith Christ hath made us free? How shall we liken our deliverance from the captivity of war, or from the slavery of civil and political institutions, to our deliverance from the bondage of corruption, into the glorious liberty of the children of God? What shall we say of him, who pleads, or suffers, or dies, a patriot victim, when compared with those, who plead, and suffer, and die, as Christian martyrs? Our minds are filled and exalted, in contemplating the great subjects that involve the happiness, security and improvement of nations. Questions of Peace and War, of Treaties and Confederacy, of Revolution and Reform, of ordaining a Constitution, "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty," are full of interest, dignity and importance. Yet, who would attempt a parallel between them, and the beauty, the grandeur, the sanctity of the cause of religion? How do they sink into utter insignificance, when compared with the sublime and holy subjects, which angels desire to look into—with

the Being, and Attributes, and Works of God; the Fall and Redemption of Man; the character and offices of Angels; the scheme of Patriarchs, and Judges and Kings? of Prophets and Apostles and Martyrs; the character of the Church Universal, suffering on earth, triumphant in heaven; the restoration of the Ancient People of God; the conversion of the Gentile World; the banishment of error and persecution, of fraud and violence, of folly and corruption; the glory and beauty of the Millennial Church; the Day of Resurrection and the last Judgment; the new heaven and the new earth; and that far more exceeding and eternal weight of glory, which shall be revealed, in the spirits of just men made perfect, the inhabitants of the new Jerusalem! How lovely, how honorable then, is the service of God! How full of dignity and beauty, the cause of Religion!

AMERICAN SUBSTITUTE FOR GRECIAN AND ROMAN ARCHITECTURE.

Extract from the Same.

The building which we dedicate with this evening's solemnities of prayer and praise, is then to be counted as nothing, as the small dust of the balance, in comparison of its use. This and this only, constitutes its real beauty, dignity and value. Taste and Science may lavish on the Theatre all the treasured riches of architecture, sculpture and painting; yet while the institution is such as the Christian dare not approve, how must he mourn over the prostitution of genius, the prodigality of wealth, and the waste of human labor! The ancient world boasted its Seven Wonders. Of most of them, as of the princes and nations that constructed them, we may say, in the language of truth, though of poetry,—

"Not e'en the ruins of their pomp remain,
Not e'en the dust they sunk in, by the wrath
Of Omnipotence offended, hurled
Down to the bottom of the stormy deep."

Enough remains, indeed, "to point a moral and adorn a tale;" but we look in vain for their usefulness, either in their own day, or in succeeding ages. And with what feelings of shame and regret must we regard them, when we reflect, that the only one, whose object we can approve, lasted but seventy years, while the most useless, extravagant, and criminal, have endured more than three thousand. Let us go to the cities, once so proud of those miracles of architecture and sculpture. Let us inquire, not of the mighty dead, whose glory lay in wasting the life and happiness, time and labor of their subjects or fellow-citizens; but let us inquire of those subjects and those citizens, what advantage they derived from these costly and magnificent works? Let us ask the Roman, how the Coliseum benefited them; the Greek, of what avail to him were the statues of Jove and Minerva, the Parthenon and the Ephesian temple, the Mausoleum and the Colossus? Let us ask the Cretan, the Assyrian, the Egyptian, to say, whether the Labyrinth, the hanging walls and gardens of Babylon, or the Pyramids, were blessings to them? Would

they arise, as one man, to invoke benedictions on the monarch and his ministers, on the sculptor and the architect? Not so; for a voice, as the sound of many waters, would come forth from the cities of Dead Nations, to curse their deceivers and oppressors.

Let us survey, in imagination, ere yet the corner stone was laid, the spot once adorned by the Ephesian temple. Let us behold the architect, preparing its spacious site, gathering the giant blocks of marble, arranging his army of workmen, and watching, with all the anxiety of genius, all the sensibility of taste, and all the skill of science, the ascending fabric. Let us behold the wealth of kingdoms lavished, to provide its imperial columns. Let us gather into one view, the lapse of more than two centuries, and look upon it, when the architect had finished the labors of two hundred and twenty years. The day of dedication has come: the whole city is poured around it, rejoicing in its magnificence and beauty; sacrifices are offered on many an altar; hymns of adoration are swelling within and without; while at intervals, thousands and tens of thousands of voices, send up the shout, "Great is Diana of the Ephesians." And why this prodigal display of wealth and art, this host of enthusiastic admirers and worshippers? To honor an imaginary being, a cruel, polluted goddess, whose character would fill a Christian family with shame and mourning; and even in the fashionable circles of our own country, would kindle indignation and horror.

Not such are the wonders of the Christian world, in our day and our nation; not such the objects, for which we build. Millions upon millions are not lavished on palaces and amphitheatres, on the statues and temples of false gods, vile, cruel and deceitful. But it is our glory, that while we have no Coliseum, no Labyrinth, no Pyramids, we have blessed our country, adorned our age, and honored our species by institutions, whose beauty lies in their simple, practical character, in their purity, usefulness and wisdom. We boast not here of our civil and political improvements; the admiration of the world, the hope of posterity, the model of the wise and virtuous, among the patriots of Europe. We refer to those benevolent and valuable institutions, which are the offspring of the Gospel, which honor God, and bless mankind, which have arisen, and continue to arise, through all our borders, and exert on every age and condition, an influence, pure and meek, compassionate and holy. We speak of those, whose objects are to distribute Bibles and Tracts; to send forth Missionaries for the destitute at home, for the heathen abroad; to establish and support the Sunday School; to convert the Sailor; to provide for the sick and the poor; to gladden the hearts of the deaf and dumb; to promote education, temperance and peace. *Be these the wonders of our land; for they are indeed pearls above all price.* Who would exchange for them, thrice the Seven Wonders of the ancient world? Who does not rejoice, when he beholds such institutions, with their simple, tranquil, charitable spirit, smiling through all our land, shedding their blessings on the social and domestic circle, scattering

the treasures of their love at home and abroad, and sending up to heaven the never-failing incense of gratitude, supplication and praise? Had I the power to gather into the bosom of our dear country, all the glories of the ancient sculptors, architects and painters, on the condition that such institutions should cease to exist among us, I would hold myself to have sinned a sin, never to be forgiven, were I to pause, even for an instant, in the decision. Those would indeed make our country a theatre of wonders, to the eye of taste and science; but these have dedicated her to the service and glory of God, and are daily preparing her, more and more, to act with gratitude and honor, that noble part, which becomes a free, a peaceful, an educated, a Christian people.

In the spirit, which created and sustains such institutions, this building has been erected, and is now dedicated as a Depository for Bible, Tract, and Sunday School Societies.

ELOQUENT DEFENCE OF FOREIGN MISSIONS.

Extract from an Address of Hon. Thos. S. Grimke, delivered at the dedication of a Bible and Tract Depository, in Charleston, S. C.

Sometimes, it is said, that it is no part of our duty or interest, to set aside, for the good of other countries, a portion of our wealth and of our services; that whilst the poor and ignorant, the vicious and unconverted, abound in our own land, they should be the sole objects of our care. But, assuredly, he, who said to us, freely ye have received, freely give, could never hold us guiltless, if having received liberally at his hands, we should only give to such of his children, as are our fellow citizens, and not to all, as our brethren. And as it has pleased our Heavenly Father to command, that prayer and supplication be made for all men, can we believe that we shall escape condemnation, if we give to the heathen our prayers, but deny to them any portion of our time, and labor, and riches? Besides, if the argument avail, we ought to spend no part of our income, out of our own immediate families, while a single member is unprovided in anything. But, do we not see, that all men are related to us, and have claims upon us, as their brethren, under the Christian system, just as our fellow citizens of the same town or country, are connected with us, under the same charter or constitution? We are bound to our families, by the ties of natural love; to our neighbors, by the bonds of social intercourse; to our countrymen, by the obligations of patriotism; to our fellow men, by the commands, and promises, and hopes of the Gospel. And if the human race be indeed but one family, though dwelling in different lands, as brothers and sisters often reside in different cities, or villages, or countries; and if the Gospel be the Charter, the Constitution, ordained for the government of the whole human race, to the end of Time, then are our obligations to the heathen of the highest authority. Shall we not indeed, imitate the example of him, who, although he sent forth his disciples, before his ascension, only to the lost sheep of the house of Israel,

yet ordained as the unchangeable law of his church, that they should go out into all the world, and preach the Gospel to every creature? They waited not, till the whole land of Judea was christianized; for then had they waited until this day, and waited in vain. It was in an age of miracles, that the Spirit commanded Philip to draw nigh to the Ethiopian; that a vision taught Peter, what God hath cleansed, call not thou common or unclean; that a man of Macedonia appearing by night said to Paul, "Come over into Macedonia, and help us." Now, whatsoever things were written aforetime, were written for our admonition: and shall we profit nothing by the heavenly examples of the Scripture record, speaking as never man spake, teaching as never man taught? Shall we await, until the Angel, or the dream, or the vision, sent to Prophets and Apostles, shall come to enlighten our understandings and open our hearts? In vain may we wait; for if we hear not Moses and the Prophets, neither should we be persuaded, though one rose from the dead. And if we thus wait, for some star to lead our way, even the mild reproof, "ye men of Galilee, why stand ye gazing up into heaven?" shall not be vouchsafed to us.

THE THOUSANDS WASTED ON RELIGIOUS SOCIETIES.

From the Same.

But there are those who complain of the thousands expended annually, in forwarding the ends of religious societies. The children of this world cast their mites by tens of thousands on the altars of vice and fashion. The Theatre alone, swallows up in one year, as in a fearful, mighty Maelstrom, more of our wealth, than all the religious societies of the Union. The gambling table, inexorable as death, insatiable as the grave, consumes its hundreds of thousands; while the Demon of Ardent Spirits levies a yearly tribute of twenty eight millions. The children of this world are indeed wiser than the children of light: those pour out their pleasures, with a spendthrift joy, at the shrine of vice, and luxury, and fashion; but these, in the cause of God, and of eternity, and of perishing souls, too often yield up with reluctance, even the crumbs that fall from their tables. The primitive Christians dedicated to charitable uses, the tenth of their income; but a great majority of modern Christians are content to give, some the thirtieth, some the sixtieth, and some even the hundredth part. May the day yet come, and may its dawn have arisen, even now on our dear country, when her people, so privileged, and blessed and honored by God, shall bestow, with a prodigal gratitude, on the noble institutions of Religion, Literature, and Benevolence, those thousands and tens of thousands now wasted, like show-ers in the desert, on crimes and vices, on follies and fashions!

USEFULNESS OF TRACTS.

Selected from the American Tract Magazine.

"The Tavern Sign brought down."

In reference to the Tavern Sign at S—,

mentioned in my last, says the Secretary of the Auxiliary of Winchester, Virginia, the circumstances, so far as I am informed, are in substance as follows:—Some unknown person left in the tavern the Tract *To Distillers and their Allies*. It came into the tavern keeper's hands, who on looking into it, found on the cover a piece headed "*The Drunkards Home*," which drew his attention. He read it and became considerably out of humor, wondering who could have left that in his house. The result, however, was, that he took down his sign, declaring that his house should never again be called "*The Drunkard's Home*."

Effect of "*The Young Cottager*," at a Reading-Meeting in Philadelphia.

While instructing my class one Sabbath, says a very respectable lady of Philadelphia, I related to them some facts recorded in Josephus, which caused them to express a wish to read the work. Accordingly an afternoon was fixed upon weekly for the purpose. Thinking it might be profitable to vary the reading, a Tract was occasionally introduced. *Little Jane, or the Young Cottager*, was one afternoon read aloud; deep solemnity reigned; a suppressed sob was heard; and when I parted with my charge, I left them bathed in tears. This state of feeling did not pass away, as is too frequently the case. My heart still rejoices in the Providence that led to the selection of "*Little Jane*" for our perusal. One member of my class, after several months deep exercise of mind, began to indulge a scriptural hope, that she had "passed from death unto life," and has, for a period of three years, witnessed a good profession, giving delightful evidence to those around her, that her inheritance is incorruptible, undefiled and fadeth not away." I had presented this Tract to her some weeks before; she had frequently read it without effect, but when the Spirit of God accompanied it, it came with power.

The Handbill, "*Where am I?*" &c.

A Clergyman in Boston states that, as he was visiting several families in that city, he gave the Handbill Tract, *What am I? Where am I? Whither am I going?* to a woman, who now regards it as the instrument of her conversion to God.

AMERICAN SCHOOLS IN ASIA MINOR.

We copy the following letter and remarks from the N. Y. Daily Advertiser, and feel grateful to the Editor for so favorable a notice of this benevolent enterprise.

A society of benevolent ladies in New Haven sent out in the winter of 1829, a gentleman (who had been formerly engaged as a missionary) for the purpose of instructing children and opening schools for the benefit of poor Greeks. This gentleman was accompanied by his wife, a lady of fine talents and great zeal, and a young lady of expanded mind, and great enthusiasm in the cause in which she has volunteered. This little American colony has done wonders; with feeble means they commenced a school, by bringing from the streets the help-

less and vagabond children of the Greeks. At first they had to overcome the prejudice of the parents, but in a little time the progress of the children was so obvious, that our worthy missionaries found sufficient inducement to open a second—the improvement of the children was astonishing—and instead of appearing dirty and ragged in the streets, they were now emulous to appear decent and tidy at school, and by the indefatigable efforts of the American ladies, many of their children were in a short time enabled to gain a living by their needle;—some of these were orphans, and without friends or relatives. The Turks have looked with approbation on the improvement produced by this establishment and expressed a wish that it might be extended to their females.—With that view, the young lady, who has so ardently devoted her faculties to the amelioration of the Greeks, is now studying Turkish for the purpose of extending information to the young females of that nation. Donations in money, and in articles suited to patch-work, slates, pencils, and blank books, if contributed, will be duly forwarded. But we indulge a hope that some benevolent ladies will form a society here, either in conjunction with, or auxiliary to, that of New Haven, and by availing of the information with which we are prepared to furnish them, be the means of indeed “diffusing light among the Gentiles.”

We have received from the gentleman who has furnished us with these particulars, specimens of the writing and work of these young Greeks, as well as some interesting memoirs of the poor children who have been benefited by this almost unknown, but very philanthropic society of ladies in New Haven.

We cannot but believe, if the facts were known, that many ladies of this city would cheerfully contribute their aid to this praiseworthy establishment.

SMYRNA, 22d Sept., 1830.

To Charles Rhind, Esq.

Dear Sir:—Your kind offer of taking to some of our benevolent ladies in America specimens of work from our Greek School, has induced me to prepare a few, which, with a specimen of writing, I send to your care.

In exhibiting to friends these very imperfect pieces of work, I must beg you to recollect, sir, that a few months ago many of these children were running wild in the streets, some without either parent living, many whose fathers fell victims to the Turkish sword, and all for the first time permitted to enjoy the blessings of instruction.

We have encountered very many difficulties in our labors among them for want of proper materials, such as books, slates and pencils, good writing paper, quills, inkstands, &c.

While preparing the work which is often brought to me since those supplies of remnants of calicoes, cotton, &c. which were given me by my friends before leaving America, are all gone, I often wish those happy mothers whose ample stores are deposited in their work baskets and tables, could look in upon us, and be induced to give for these poor children a small portion of that which is lying perhaps useless in their houses. Needles, thread of all kinds,

thimbles, scissors, cottons plain and printed, canvass and silk for marking; indeed all those materials which every lady knows are needful in a school, would be very useful and acceptable to us, and would call forth the sincere gratitude both of the teachers and scholars in our schools.

One of the members of the school, a very amiable and interesting girl, whose well authenticated history I have obtained, has contributed to the specimens of work. Her history may excite the sympathy of some of your young friends in America, and cause them to bless a kind Providence who has exempted them from such a lot.

The name of the little girl whose story I am going to relate is Annetta. She lived in the large town on the island of Scio, at the time of the disturbances about nine years ago. When the first attack was made by the Turks upon the Greek inhabitants, the parents of Annetta fled with six children towards a village at considerable distance, the mother with an infant in her arms, a young child tied to a pillow on her back, and Annetta, then 4 years old, running by her side. The three larger children were soon separated from the half distracted mother, and she has never since heard of them—her husband was closely pursued by a Turk, who aimed at him, and she saw him no more. At length she arrived at the village, and, breathless with running and fatigue, took refuge with crowds of equally wretched beings in a church. But soon their pursuers entered with drawn swords and the groans of the dying mingled with the shrieks and lamentations of the living. The little brother of Annetta was thrown among the bleeding corpses, and the mother supposed him dead, but she soon found he was only choked with the blood of others, and trembling like a leaf shaken by the wind.

A Turk was pleased with Annetta's fine complexion (for she is pretty) and determined to take her for a slave; with much force he endeavored to separate her from her mother, but she clung to her too closely, both mother and child were beaten till their arms and backs were quite black, but for that time remained together, and were soon after brought to Smyrna where they were parted. Annetta remained about two months with the Turks, during which time she was most cruelly treated, often hung up by her feet and beaten. The sister of the Dutch Consul in Smyrna, hearing of a little slave who was most cruelly treated, determined to purchase her, which she did for 500 piastres. When the mother was brought to the slave market, she saw there this little daughter, and the case of the mother and the other two children being known to this benevolent lady, she purchased them all, either alone or with some of her friends. When Annetta came to her house she was a wretched object, covered with the marks of blows received from her master. This story I had from the mother of the child, and from Madame Oshably, the lady who bought the child.

With sentiments of sincere respect, I submit to you the above statements, happy that you will excuse the very hasty manner in which they are thrown together, and believe me your obliged friend,
MARY REYNOLDS.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 21, 1831.

AMERICAN BOARD.

The Essays on the necessities and claims of the mission and missionaries, under the direction of the American Board of Commissioners for Foreign Missions published in the late numbers of the *Intelligencer*, have been reprinted in pamphlet form for distribution among the friends of missions. It is ardently hoped that this disclosure of the necessities of this great and good institution will call forth a prompt and generous response from the Christian public.—The tree that we have planted and nurtured so long, till under the blessing of God, it has struck its roots deep and spread its branches broad, must not cease to put forth "its leaves for the healing of the nations," or yield a stunted sickly growth for lack of a little watering and a little tilling. It cannot grow without it; and this the American church is pledged to give it. Let then those who have not forgotten their compassion for the nations that are lying in darkness, full of the habitations of cruelty, take care that it be still nurtured and watered.

The following collection of facts are appended as a postscript to the pamphlet.

The number of communicants in each of the three denominations, which are represented in the American Board of Commissioners for Foreign Missions, is as follows, according to the Quarterly Register of the American Education Society for Feb. 1831.

Presbyterian,	173,329
Orthodox Congregational,	140,000
Dutch Reformed,	17,888

The American Board of Foreign Missions is composed of 66 clergymen and laymen, belonging to the Presbyterian, Congregational, and Dutch Reformed churches, in the following proportions, viz.

Presbyterians,	31
Congregationalists,	28
Dutch Reformed,	7

The whole number of missionaries, or preachers of the Gospel, under the direction of the Board is 60.

Presbyterians,	34
Congregationalists,	24
Dutch Reformed,	2

These proportions may not be stated with perfect accuracy, but the error, if there is one, is very small. The great majority of the churches, which have sprung from these missions, are Presbyterian; that is, all the churches connected with the missions among the Indians are such.

The Presbyterian church is represented, also, in the missions in the Sandwich Islands, in India, and the Mediterranean, though the Congregational preachers in those missions are, at present, the most numerous. One of the two missionaries belonging to the Dutch Reformed church, is in Ceylon, the other is in China.

Of the twenty-one missionaries now accepted, but not sent out, nine are Presbyterians.

It is believed, that the Prudential Committee have never expressed to their missionaries, directly or indirectly, any opinion or wish, relative to the form of church government they should adopt in the organization of the mission churches. The missionaries have always been left to determine this point for themselves, according to their own views of expediency and duty.

The Board sustains *precisely the same relation*, in all respects, to the ecclesiastical judicatories, or associations, of the three denominations with which it is connected.

The Board is in little danger of becoming unfriendly to the truth, and can never be formidable to it; for, as soon as it could be proved to be corrupt in doctrine, or practice, it would at once lose its means of supporting missions among the heathen.

ANNIVERSARIES IN NEW-YORK.

Our great American Societies held their Anniversaries during the last week in the city of New-York, in the order previously prescribed to them. We have commenced this week the labor of collecting and condensing for our readers the results. All Christians every-where, who have their hearts awake to the eternal welfare of their race, look with interest, or if they do not they should, after these yearly *summing-up of our account current*, in the all-important business of charity and good will to man. These institutions, the almoners as they are of the Christian charities of a great nation, stand out with a dignity and majesty that distinguishes them from all others. Who does not feel, when he sees the wise and good from all parts of our Union, our eloquent, learned and honored citizen assembling annually to give their united assent to the objects of these societies, that they are at once the greatest blessings and ornaments of our land. How insignificant in comparison with them, is all the noisy shuffle of selfish men for place and power, which so many selfish lookers-on regard nevertheless as the principal object of a citizens interest. And the uncharitableness, the cruelty and falsehood that comes out from these scenes of political "babbling and strife," and make up the great mass of reading in our partisan newspapers, how does it compare with those "glad tidings of great joy" which, through the blessing of God on these institutions, come weekly to the Christians ear, from villages cities and towns, from the Valley over the mountains, the wilderness, and the distant isles of the sea.

AMERICAN BIBLE SOCIETY.

The fifteenth anniversary of this noble Institution was celebrated in New-York city, on Thursday, the 12th inst., in the Middle Dutch Church—Hon. Richard Varick, President, in the chair, supported by the Hon. Stephen Van Rensselaer, Col. Robert Troup, Hon. S. Bayard, Hon. Smith Thompson, and Hon. John Bolton. The exercises were introduced by reading the 49th chapter of Isaiah, in which Rev. Dr. Lyell of the Episcopal Church, officiated.

Addresses were made by the Hon. Mr. Hasbrouck, Rev. Mr. Chowles, Rev. Dr. M'Auley, Gov. Vroom, Rev. Mr. M'Ilvaine, Prof. Perdicarri, and Rev. Dr. Cox.

We quote the two following from among the resolutions passed.

On motion of the Rev. Mr. Chowles, of Rhode Island, and seconded by Rev. Dr. M'Auley of Philadelphia,

Resolved, That while a delay of funds and the severity of the past winter, have prevented the full redemption of the pledge to supply the U. States with

Bibles in two years, there is still occasion for unfeigned gratitude to God that so much has been done towards the accomplishment of this enterprise, and also encouragement to expect that with the continued exertions of auxiliaries and friends, the entire supply contemplated may soon be effected.

On motion of His Excellency Governor Vroom of N. J. seconded by Rev. President Carnahan, of Princeton College,

Resolved, That the rapid growth of our population, both from natural increase and foreign emigration, demands of auxiliary societies and all benevolent citizens their unremitting exertions in circulating the sacred Scriptures.

The annual report was read by Mr. Brigham, one of the Corresponding Secretaries, from which it appeared that the receipts of the year have amounted to \$125,316 79; of which \$50,142 was in payment for books, \$2,716 from legacies, \$10,863 as ordinary donations, \$52,370 in aid of general distribution, and the remainder from miscellaneous sources.—There has been borrowed, and is now due to different Banks, \$34,190. These sums have been borrowed on private responsibility, with the continued hope and expectation that pledges to the society would soon be redeemed.

Many of the auxiliaries which had pledged assistance have nobly redeemed their pledges; others in part only. The managers express their ardent desire that all pledges made may be redeemed, that the work of general supply may be soon completed, and the debts of the society paid.

BOOKS ISSUED.—The number of books issued during the year, has amounted to 242,183, of which 171,972 were entire Bibles—exceeding this class of issues of the preceding year 41,618 copies.

A peculiarity in these distributions is, that an unusual number were in the way of free donations. Also, that a very unusual proportion of these books has gone into destitute families; living in the remote parts of the country, the members of which would have lived and died probably without the Bible but for these efforts of benevolence.

A grant of twenty thousand New Testaments has been made to the American Sunday School Union, for the purpose of gratuitous distribution, among such children in the new settlements as are unable to purchase them.

AUXILIARIES.—Within the same period, 97 new auxiliaries have been formed, most of them in the newly settled parts of the country, where they were much needed. The whole number of auxiliaries at this time is 756, scattered through every State and Territory in the Union.

GENERAL SUPPLY.—The resolution to supply every destitute family in the United States with a copy of the Scriptures within two years from date, was passed in May, 1829. Consequently the two years have expired. The result of the undertaking, thus far is as follows: In thirteen of the States and Territories, viz: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Maryland, Virginia, Mississippi, and Michigan Territory, the supply has al-

ready been nearly or quite completed. In eight other states, viz: Delaware, North Carolina, South Carolina, Georgia, Tennessee, Kentucky, Ohio, and Louisiana, the work has been, as near as can be determined, about two thirds completed. In Indiana and Illinois, about one half of the work is done, and in Alabama, Missouri, Arkansas and Florida Territories, something less than one-half. A delay on the part of the Auxiliaries and friends of the society, and the unusual severity of the past winter, are mentioned as the causes which have prevented the entire fulfilment of the resolution within the time specified. In those sections of the country which are still unsupplied, efficient efforts are making to complete the undertaking with all convenient despatch.

While the managers have not the satisfaction of announcing at this time, the complete supply of the U. States with the Bible, they feel bound to give thanks to Almighty God that so much has been done towards such a supply. It is a matter of great joy with them, that those auxiliaries and friends who have embarked in this enterprise seem still resolved to prosecute the same to a thorough completion. Most of those who have yet unredeemed pledges, and some who have redeemed their pledges, signify their intention to continue their contributions the coming year, and those states and counties in which destitute families are yet unsupplied, seem determined in all instances, if means are provided, to give the word of life to every household within their limits without delay.

It must be recollected, however, that those parts of the country yet to be supplied, are those parts which are most destitute, and where there are the fewest benevolent laborers and contributors. In many instances books must not only be furnished gratuitously, but agents to distribute them must be provided. These circumstances, together with the unpaid debt of the society, will demand the early and liberal contributions of those who have means, as well as the payment, so far as possible, for books sold on credit. If the friends to the general supply of the country are still disposed to persevere in their labors, but few months need elapse before their hopes are realized.

FOREIGN DISTRIBUTIONS.—These have been comparatively few, on account of increased domestic operations. Among them we notice the following.

One hundred and fifty copies of Bibles and Testaments, in different tongues, have been recently furnished to a colony of American and Swiss, who have settled in the province of Texas, in Mexico.

To the Am. Board of Commissioners for Foreign Missions, have been furnished three hundred copies of Bibles and Testaments, for the use of Indian missions under their care.

To the same body has also been furnished six hundred dollars, to aid in printing the Tamil Scriptures at Ceylon, where the missionaries have earnestly solicited aid for this object.

The American missionaries in Greece express strong desires that the Society should commence a vigorous course of distribution in that country.

In France the way is said to be prepared for an

extensive distribution of the word of God. A gentleman in one of our cities has engaged to give the society one thousand dollars towards making distributions there, in case nine thousand dollars are furnished from other sources. Will not auxiliaries and benevolent individuals take this proposition into consideration?

Let the friends of this society then feel and act as if the supply of our own country with the Bible is but the beginning of their work. Greece, Ceylon, Bormah, and the Sandwich Islands, where our own countrymen are striving to make known the true God have all need of assistance at the present time, and demands for the word of life will no doubt become more and more frequent and urgent, till the kingdoms of this world all become the kingdoms of our Lord and of his Christ. Let no heart then faint, no hand grow weary, no zeal be quenched, until it can be said throughout the world that "EVERY FAMILY HAS THE BIBLE."

GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE SABBATH.

This Society met for its third Anniversary in New-York, on Thursday, the 10th inst. The chair was taken by Rev. Dr. Milnor, in the absence of the President—Hon. Theodore Frelinghuysen. Prayer was offered by Rev. Alexander Proudfit, D. D. The report being read by the Secretary, Mr. Lewis Tappan, many resolutions were passed, letters read, and addresses made of great interest. The eloquence of the appeals offered, the distinguished worth of the gentleman who stood forth to lend their countenance to this institution, combined to make a deep and solemn impression of the importance of its object, and the obligation of all good citizens to second and befriended it.

The addresses were made by S. V. S. Wilder, Esq., Hon. Wm. Jay, Mr. B. Badger, (one of the Editors of the (Methodist) Christian Advocate) Rev. Joel Parker of New-York, Rev. Mr. P. Squire of Geneva, N. Y., David M. Reese, M. D., of New-York city, and Rev. Prof. Goodrich of New-Haven.

Among the letters read in answer to the society's circular, was one from Rev. Dr. Edwards, General Agent of the Am. Temperance Society, in which he proposes the adoption of a declaration, or resolution, of "total abstinence," with respect to Sabbath breaking. The audience, on a suggestion being made to this effect, testified their approbation of the pledge, by rising in a body.

DECLARATION.

Believing that all attention, on the first day of the week, to worldly business, except such as is required by works of piety or mercy, or in promotion of our spiritual good, and that of others, is a violation of the divine will, and injurious to the social, civil and religious interests of man, we therefore agree that we will abstain from it, and from all worldly conversation and amusement, and will use our influence to persuade all to do the same, both in our own families and throughout the community.

The two following we select from among the resolutions. On motion of John Stearns, M. D. of New-

York, seconded by Rev. Nathan B. Crocker, D. D., of Providence, R. I., it was

Resolved, That this meeting recommend to Auxiliaries already existing, and to all that may be formed, an active and efficient co-operation with the Parent Society, in arousing the community, especially the Churches, to the awful extent of Sabbath profanation, and in enlightening the public on the importance and sacredness of the holy day.

On motion of Rev. Prof. Goodrich, of New Haven, seconded by Alexander Jones, Esq., of Providence, R. I., it was

Resolved, That we rejoice to learn that our brethren in England are engaged in promoting the sanctification of the Sabbath, and in devising means of influencing Christians in other nations, to a greater regard for the day; and that the time has arrived when the attention of the whole Christian world should be directed to this all-important subject.

AMERICAN TRACT SOCIETY.

The sixth annual meeting of this institution was held at the Middle Dutch Church in New-York city, on Wednesday the 11th inst. S. V. S. Wilder, Esq. President, in the chair, supported by the Hon. Richard Varick, and the Hon. S. Van Rensselaer. The speakers were of six different denominations, viz. Messrs. Dunbar and Milnor of New-York, Van Vechten of Schenectady, Reynolds of Harrisburgh, Pa. Breckenridge of Baltimore, Lansing of Utica, Mayer of York Pa., McAuley of Philadelphia, and Gen. Wm. Williams of Stonington, Conn.

The Rev. Dr. Milnor, at the earnest request of the committee of arrangements, repeated before the meeting, the narrative of his recent visit to the Isle of Wight, extracts from which we published some months since in our paper. He introduced a delightful audience anew to the feelings of a christian, on visiting the spot where once lived the "Dairyman's Daughter," the "Young Cottager," the "African Servant," and the lamented and reverend author, (Rev. Leigh Richmond) of those tracts.

PUBLICATIONS.—73 new publications have been sanctioned by the committee and stereotyped the last year, making the whole number of the Societies publications 571. The Committee, in accordance with the prevailing sentiment of the Christian community have resolved to admit no more fictitious narratives into the series.

The whole number of pages of publications printed during the year is 68,786,000.

The whole number of pages circulated during the year is 68,522,704, and the whole number, since the formation of the society, 234,470,926.

The number of Tracts on the subject of Temperance, printed during the year, amounts to 516,000.

The Christian Almanac for 1831, was published in twenty-two editions, amounting to 111,087 copies.

GRATUITIOUS DISTRIBUTION.—The number of pages gratuitously distributed has been 2,965,208, of which 1,766,660 were for the country west and south of the Alleghany, and 482,467 for foreign countries. There has also been granted in money to aid the Baptist mission in Burmah in their Tract operations, \$300.

RECEIPTS AND EXPENDITURES.—The total amount of receipts for the year ending May 1st, is \$42,625.59. The whole amount received has also been expended. There was also due on the first of May \$1,358.66, which the society had no funds to meet, and obligations for paper on which the tracts are printed, to the amount of \$10,675.67, which must be met within six months.

This painful deficiency of receipts the committee beg the friends of the institution to bear in mind, when they reflect on the pressing claims upon the society, from various portions of our own country and of the Pagan world, and the incalculable amount of good it may accomplish by the blessing of God, should the requisite pecuniary means be furnished.

This society has no permanent funds, it should be remembered, but relies on the annual contributions of Christians.

The number of new auxiliaries recognised during the year is 94, making the whole number immediately connected with this society, 908.

The Committee notice very gratifying communications of congratulation and christian sympathy, received from various foreign kindred institutions, with which they hold the most friendly correspondence and relations. The *Religious Tract Societies in London and Glasgow*, (at which the Rev. Dr. Milnor and Rev. C. P. M'Ilvaine recently represented the Society); the *Tract Society of Paris*; of *Hamburg*; of *Montreal*, and *Kingston*, in Canada; the *Baptist General Tract Society* and other institutions in our own country.

Operations in the Valley of the Mississippi.—At the last anniversary, the committee reported nine agents laboring in the valley of the Mississippi. They now report but four. They then reported 2,655,067 pages of Tracts gratuitously distributed. They now report but 1,766,900. While such is the fact, the call for Tract operations among the millions of the West is doubtless as great as it has been at any previous time. It is the opinion of agents who have labored long in that field, that not more than one-fourth part of its population have been supplied with as much as one Tract to a family.

Foreign Operations.—So limited have been the Society's resources during the year that the committee report only one appropriation in money for Tract operations in Pagan lands, viz. 300 to aid the American Baptist mission at *Burmah*; and the grants of Tracts for foreign countries and the aborigines of our own land amount only to 452,487 pages.

It is estimated that there might be usefully appropriated annually for Tract operations at *Bombay*, *Ceylon*, the *Sandwich Islands*, and *Burmah*, \$1500 each, and at the various missionary stations on the *Mediterranean* \$2,000. There are also considerable openings for Tract operations in *China*, in the language of which country several Tracts are already printed.

France also presents an interesting field; and *South America*, the *West India Islands*, and the *British Dominions in North America*, all have their claims. At least 10,000 annually is needed for fields which no other Tract institution is occupying, and which have a manifest and immediate claim upon this society.

Conclusion.—In conclusion the committee remark, that probably not far from three-fourths of the population in the great valley of the West are yet unreached by the society's publications.

That 10,000,000 of the population of our country remain yet to be supplied with the monthly distribution.

That about \$10,000 annually are needed for Pagan lands.

That a blessing without a parallel has during the year descended upon the Society's publications, in rendering them the means of conversion and sanctification to multitudes of souls.

That with all these overwhelming incitements to effort, the society has but five agents laboring among the 13,000,000 of our population, and they are lost in the comparative new settlements of a small section of country.

And that the whole amount committed to the society for its use during the year has been \$34,137.77 in payment for publications sold, and \$8,784.82 in donations.

The committee make no comment on these facts. They beg the friends of Zion to consider them well, and to bring them before the throne of grace in importunate prayer, till all who name his name shall be roared to fidelity to Him, and all who hope in his blood shall imbibe in some degree his Spirit, when he came from Heaven to bring to man the tidings of his Gospel and offered himself a sacrifice for their Redemption.

AMERICAN HOME MISSIONARY SOCIETY.

The fifth annual meeting of this institution, was held on Wednesday the 11th inst. in New-York. Hon. S. Van Rensselaer, President, in the chair. The speakers before this society were Benj. F. Butler, Esq. of Albany, Rev. Messrs. Tucker of Troy, Carroll of Brooklyn, Theron Baldwin of Illinois, Lansing of Utica, and Gen. Van Rensselaer of Albany.

From the reports read by the Treasurer and Secretary, Mr. Knowles Taylor, and Rev. Absalom Peters, it appears that,

The receipts during the year have been \$48,124, being an increase of \$5,778 over those of the year preceding. Expenditures \$47,247.

The committee, however, are under engagements, to missionaries and agents now in the field, to the amount of \$36,782.00, which must be discharged within the coming year, for a large proportion of this they must appeal to the charities of the Christian public.

Number of Missionaries and Congregations aided.

The number of missionaries and agents employed, by the Society during the last year, is 463, whose labors have been divided between 21 states and territories, according to the circumstances and wants of the people, made known to the Committee.

The number of congregations and missionary districts which have been aided, is 577. Of the missionaries and agents above enumerated, 299 were in commission at the commencement of the year; 164 have been new appointments during the year.

The whole amount of missionary labor rendered thus to destitute churches and people amounts to 293 years.

The income of this excellent Institution is from the donations of individuals received from almost every part of the country, transmitted anonymously and otherwise. These encouraging indications of a widely extended interest and confidence in the operations

of the Society, have been multiplied during the last year, and have been furnished in almost every amount, from the little child's contribution to the box of charity, to the donation of \$2000. Many pastors and churches have testified their estimation of the privilege of bearing a part in this work of love, by collections taken up particularly at the monthly concert for prayer, and on the day of the annual Thanksgiving. In addition to this, the Society has derived aid from the payment of several small bequests, and especially from the

Legacy of the late Warren Richardson.

Of this, \$5,100 have been paid into the treasury, and a small amount still remains to be collected.

The Western Agency in the State of New-York, embraces the 17 western counties of the state. 72 Congregations have received aid the last year in support of 58 ministers.

The Central Agency in the State of New-York, has aided in the support of 38 missionaries, in those counties which lie within or contiguous to the Synod of Ulster.

The Maine Missionary Society, has increased the last year from 38 to 55.

The Vermont Domestic Missionary Society, has aided during the year, in the support of 28 missionaries.

The New Hampshire Missionary Society, has granted aid to 31 missionaries in that state under commission from the Parent Society.

The Domestic Missionary Society of Connecticut.

This Society has come into active co-operation with the A. H. M. S. since our last anniversary, and has conformed to the stipulations recommended to the adoption of auxiliary Societies. It has not been practical, however, for it to become formally auxiliary, on account of a condition in its Constitution, which renders it necessary to delay such a measure until its next anniversary, when it is proposed to consummate its connexion under the name of the CONNECTICUT MISSIONARY SOCIETY, AUXILIARY TO THE A. H. M. S. In the mean time, it conducts its operations as an auxiliary, and has already pledged aid in support of 22 missionaries and agents under commissions furnished by the A. H. M. S. Its receipts during the past year, have been \$2,276 77, and its payments to the Parent Society, under the above stipulations, \$368 98.

The Central committee of agency for Home Missions in the western States, established in Cincinnati, Ohio, was not fully organized until late in the autumn, when the Rev. R. Cushman, who is also secretary of the above committee, entered upon his labors on that field. The committee have not yet assumed the responsibility of supporting any particular missionaries. The amount of subscriptions and cash received up to April 1, 1831, was \$1,658 12 and arrangements have been made which indicate a state of preparation for extended operations in future.

Results of the operations of the A. H. M. S.—There have been added to the churches within the last year, 3,491 souls, of whom 2,632 have been received on profession of their faith, and have been admitted, for the first time to the communion of the church. The reports of the missionaries, however, are imperfect, and making a suitable allowance on this account, there cannot be estimated less than 2,800 new addi-

tions to the church, while the number of hopeful conversions is doubtless larger than the above. Fifty-three of the congregations aided have been blessed with special revivals.

The missionaries have reported under their instruction during the year, more than 200 bible classes embracing not less than 5000 members, and within their congregations are not less than 500 Sabbath schools containing not less than 20,000 pupils.

The missionaries, without exception, have also endeavored to promote the cause of the Bible, of Religious Tracts, of Education, Foreign Missions, and of Temperance among the people and congregations where they labor. The following is a tabular view of the results of the last, in several particulars, compared with the preceding years:

	First Year.	Second.	Third.	Fourth.	Fifth.
Receipts	\$12,130	\$20,035	\$26,997	\$33,929	\$48,124
Expenditures	13,934	17,849	26,814	42,429	47,247
No. Missionaries	169	201	304	392	463
Cong. & Districts	196	244	401	500	577
S. schools rep. not rep.	206	289	369	500	500
Bible Class, rep. not rep.	100	134	203	200	
Years of labor performed	110	133	166	274	293
Addition to chhs not rep.	1,000	1,678	1,939	2,532	
Aux. socs. & asso. not rep.	189	241	273	390	

During the five years which have elapsed since the formation of this society, it has granted essential aid in the support of 996 years of ministerial labor—has reported each year from 10,000 to 20,000 children instructed in Sabbath schools, and from 2,000 to 5,000 in Bible Classes. In the same time its missionaries have reported not less than 7,700 souls added to the Church, and more than that number of hopeful conversions under their ministry.

LETTER FROM MR. BREWER.

Extract of a letter from the Rev. Josiah Brewer to the editor of the Religious Intelligencer, dated Smyrna, Jan. 17, 1831.

DEAR SIR,—It is only three days since the Palestine arrived here from Constantinople, bringing with it many precious indications of even an increased interest in the cause of Greek education. We are still feasting on the contents of the different religious periodicals and find on the pages of the Intelligencer, (for which we thank you most sincerely,) abundant evidence that the zeal is not slackened, which it has manifested for years, in behalf of a people, who in the primitive ages of Christianity chiefly composed the churches of Thessalonica, Berea, Philippi, Athens and Corinth, and furnished a Timothy and Titus to the work of spreading the Gospel. Not however without prayers and labors, trials and discouragements, did the gospel first achieve its conquests in the regions of Macedonia and Achaia, nor ought we to expect to see its later triumphs but by similar means. Some of the latter our brethren in Independent Greece are beginning to experience, as you will see by the following extract of a letter from Mr. King. I send it as additional evidence (if any be needed) of the propriety of our remaining among the Greeks of Turkey, and to call forth more fervent prayers from those who long to see both the one and the other "standing forth in the liberty wherewith Christ shall set them free."

"I regret to find that according to the new system of mutual instruction adopted in Greece, the gospel is to be read only once a week, that is Saturdays in

the afternoon, and that there will be only one copy of the Sacred Scriptures in the schools. This is not as it should be. The prayers too to be used in the schools contain petitions to the Virgin Mary, saying 'all our hope is in thee'—also to the saints. All this together with the placing of images in the schools, looks unfavorable to the progress of civilization and true religion in Greece.

"I lately had an interview with Mr. Monstaxides, and stated to him freely, that as a friend of Greece, I regretted the introduction of images in the schools, and that I considered the attempt to make an image of the Almighty, as much a violation of the commands of God, as the crime of murder, and that we had a horror of such an attempt.

"He said in reply that when he gave his approbation to the new system, he did not think at all of the subject,—that he only took the religion as he found it, and that he had no design whatever to injure Dr. K's school, or do any thing in opposition to it—that had he thought of it, it would have been easy to leave out the images, and substitute something else."

We see from the above what I have deeply felt and often expressed, that exertions for the benefit of Greece should have been early. The good which Dr. Korck's school has been the means of accomplishing, and which it is out of the power of jealous government to undo, it would not be easy now to accomplish by a like amount of labor and money. The same is true also of the press. Six months or even three months ago, had we one under our direction here, a vast amount of influence might have been acquired over the Greek church in Turkey, by printing for them a grammar and a few elementary works on education which the master of the College had prepared. Now they have quite recently purchased a press of their own, and when they can make their own books, they will not be very likely to welcome ours. However, ceasing from too high expectations of the gospel being advanced by worldly causes, let us look for its success more to its legitimate means—the blessing of God on the faithful exhibition of truth.

Yours &c.

J. BREWER.

Foreign Donations to the Am. Tract Society.—The committee of the Am. Tract Society, acknowledge the receipt of a set of stereotype plates of the little work entitled "*Persuasive to Early Piety*," presented by an "ENGLISH BAPTIST," cast under the supervision of the author.

They also acknowledge the receipt from the Religious Tract Society of London, of a set of stereotype plates of the same work abridged, presented as a token of their Christian love.

Indian School.—A donation of Books was lately made by our Board to an Indian school in Kentucky. A letter from Col. R. M. JOHNSON, dated from the City of Washington, states the following interesting facts:

"The Choctaw nation of Indians established a school at my house, Scott county, Ky. five years ago: at this time we have about one hundred students from four nations, viz. Choctaws,

Creeks, Pottawattemies and Miamies, supported chiefly by their own funds. These books are intended for this school; and as we annually send a part of the students home, we send part of such books as we have to their respective nations."

Sunday School Journal.

Temperance Societies in the United States.—The whole number of these associations in the Union, so far as they are borne on a list in the Journal of Humanity, is 2,204, which contain 171,208 members. The Editor, however, estimates the whole number at not much less than 3,000, with above 260,000 members. He adds: "From the above list, it appears that there are eighteen state societies; viz. one in each of the states except Maine, Rhode-Island, Alabama, Louisiana, Illinois, and Missouri. The number of societies reported at this office, has more than doubled since the publication of the last Report of the American Temperance Society."

City Missionaries in Boston.—In Boston, 5 Domestic Missionaries are constantly employed in holding meetings and visiting, 3 of whom are preachers. The people to whom they go generally receive them kindly, and in many instances attend to their message with eagerness. They are particularly useful at the present season of anxious inquiry, in seeking out those who have strayed from the flocks.

We seldom have the pleasure of recording a more interesting fact than that related of the Frigate Brandywine (see article from the Norfolk Beacon,) viz. that of four hundred and eighty six persons on board, only one hundred and sixty draw their grag. No wonder there should be harmony and good order, where the main-spring of discord is held in such feeble estimation.—*Four. of Com.*

There arrived at the American Colony in Africa, from 9th to 29th Jan. one ship, seven brigs, and three schooners, besides vessels belonging to the colonists. Among them was a brig from France, a ship from Liverpool, and three brigs and a schooner from the United States. Some of the Colonists are said to be worth from \$10,000 to 15,000.—*Trav.*

DEATH OF JEREMIAH EVARTS ESQ.

Just as our paper was going to press, we received the painful intelligence of the death of Jeremiah Evarts, Secretary of the American Board of Foreign Missions. He had sought a southern climate the past winter, for the benefit of his health, and died at Charleston, S. C.—We have not time or room to speak of his death as we feel, and can only add that a great man has fallen in Israel:

NOTICES.

☞ A Three or Four days' meeting will be held in Southbury, to commence on Tuesday, the 24th inst. Brethren in the ministry, and brethren of the Churches in the vicinity, are invited to attend.

THOS. L. SHIPMAN.

A four days' meeting is to be held next week at North-Milford, (Orange) to commence on Wednesday. Ministers and others from the neighboring towns are invited to attend.

EMANCIPATION IN KENTUCKY.

One of the most important articles that I present to the readers of the *Genius of Universal Emancipation*, this month, is the following proposition, which first appeared in the *Western Luminary*, published at Lexington, Ky. I shall not attempt a comment upon it. For were I to do this, I should have room for nothing else! I will merely say, It is a "glorious" movement—God speed it.—*Gen. of Eman.*

PROPOSALS.—Several citizens, slave-holders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but, equally convinced of the necessity and practicability of emancipating their future offspring, are desirous that a society be formed for the purpose of investigating and impressing these truths on the public mind as well by example as by precept, by placing themselves immediately, by mutual voluntary arrangement, under a well regulated system for gradual emancipation—such a system as they would recommend to their fellow-citizens for adoption as the law of the land. In this view it is proposed to all slave-holders of every religion, opinion, or country, who are willing to abolish slavery by the gradual emancipation of the coming generation, and who are willing, as a pledge of their sincerity to emancipate all slaves born their property hereafter, when they shall severally arrive at the age to be fixed on by compact, to form themselves in societies having these great and glorious objects in view. Persons inclined to make the experiment, will forward their names to the Publisher of the *Luminary*, Lexington. And so soon as the names of fifty slave holders are obtained, a meeting will be notified for the purpose of forming an institution and organizing the society.

Since the foregoing was put in type, another number of the "*Luminary*" has been received, containing the following communication. The society will be formed; and slavery will soon be abolished. This is as certain as any future event:—and it is wholly attributable to the active philanthropy of the friends of our cause. May all who feel the glow of humanity and patriotism, strengthen the hands of those who devote themselves to it.

REVIVALS.

Franklin, N. Y.—Extract of a letter to the Editor of the *Religious Intelligencer* dated, Franklin May 9th.

The Lord has been pouring out his Spirit in a manner unprecedented among this people.—This revival was preceded by prayer and fasting in the church, and a few individuals of this number appeared to be aroused to duty. A three days meeting closed on the 18th of Feb. and left the most precious manifestations that God was with us of a truth;—about 60 manifested more or less awakening. The excitement continued to increase in strength and in the number of the subjects. Convictions were

remarkably pungent and very soon resulted in hopeful submission to God. At a second three days meeting, including the second Sabbath in April, 86 were received to the communion of the Church, and 77 on profession of their faith.—The work is still spreading, and we think that a probable estimate would make the number of those hoping over 200. Pray for us.

D. WATERBURY.

Salisbury, Ct.—A correspondent at Salisbury says, the four days meeting that convened on the 5th of April has been blessed to the enlivening of christians and the conversion of sinners, and the work is still continued.

SUFFOLK (MASS.) CONFERENCE OF CHURCHES.

We gather from the report made at this Conference information respecting the state of revivals in several towns in Massachusetts. There are 22 churches in this body, 18 of which have pastors, and all but one were represented at the meeting at Cambridge, May 4th.

The churches in Chelsea, Medford, Waltham, Newton, (First and Second,) Walpole and South Denham, reported no very special attention to religion in their congregations.

All the remaining 13 churches report a special attention to religion at the present time. This revival commenced in March in some instances, and in others since that time. It now appears in Charlestown, Cambridge Port, Cambridge, Brighton; and in all the 9 churches located in Boston. In Charlestown, about 30 inquirers are reckoned, and several persons indulge hopes. In connection with the Evangelical Congregational church at Cambridge Port, from 15 to 30 attend meetings of inquiry, and several cases of hopeful conversion have occurred. At Cambridge, intelligence was communicated at the Monthly Concert the first of April, which had a good effect, and since that time appearances have been very promising. The attention of the people since the last Conference meeting, has been good.—There are now probably about 30 inquirers. The same general remarks apply to the Evangelical church in Brighton. About 50 different persons attend meetings for inquiry.

Boston.—In Boston, the revival in the Evangelical Congregational societies is extensive and many of the special meetings are of a united character, where the congregations are intermingled. Meetings for personal conversation with anxious persons, have not been so regularly held as in former seasons of attention; and it is difficult to state the number of inquirers, or of persons indulging hope, with precision.—The number of those who have assembled or tarried to hear addresses, with immediate reference to the salvation of their own souls, has been large. The morning prayer meetings designed for those who are out of Christ, are generally full and solemn. The personal con-

versation of ministers and professors appears to be well received to a great extent, and there are indications not to be mistaken, that a solemn attention to eternal things is widely diffused among the inhabitants of the city. At this period of divine influence, the Sabbath Schools have become assemblies of peculiar interest to Christians, and the spirit of God has in not a few instances set his seal upon the labors and efforts of their teachers.

The additions to the churches within the last 6 months, throughout the Conference, as reported, amount to a total of about 127; now propounded, 37; dismissed or deceased, about 50.

AMHERST COLLEGE.—It was reported to the Conference, from minutes given by the President of Amherst College, that about 30 students have apparently been converted during the present season of refreshing on that seminary and the town. The revival commenced soon after the annual season of prayer for colleges, and can be distinctly traced to the exercises of that day, as an instrument in promoting it. The cheering statements were also made, that since the establishment of that institution, there have been four seasons of revival; that three of them have occurred within four years; that of 210 graduates, 165 have been hopefully pious; that about one half of all those who entered college without religion, have been converted; and that one third of the present students at Andover Theological Seminary, are graduates from Amherst.

RAVIVAL IN BOSTON.—No subject can be more interesting to our pious readers, says the Boston Recorder, than that of the state of religion in this city and region; and it is with pleasure we inform them, that the special work of Divine Grace, of which we have spoken in previous numbers, continues, and is, we trust, in happy progress. Meetings for prayer and religious instruction were never more frequent, or more interesting, or more fully attended in Boston, than they have been for the last five or six weeks. Professing Christians are quickened and encouraged, many are rejoicing in recent hope, and still more are enquiring, with various degrees of anxiety and earnestness, 'What shall we do to inherit eternal life?' And what is true of the city may be said of several of the adjoining towns, particularly of Brighton, Cambridge, and Charlestown.

OBITUARY.

From the N. Y. Evangelist.

JOSIAH BISSEL, Jr.

Mr. Editor—Something more than a passing notice is due to the memory of the late distinguished philanthropist and Christian, JOSIAH BISSEL, Jr. No one despises more than he did, fulsome eulogy on the living or dead. It is proper, however, to speak justly of eminent departed worth, that survivors may be encouraged to imitate examples of righteousness. Mr. Bissel had ardent piety, moral courage, and zeal with knowledge. He possessed these characteristics to a high degree. Worldlings thought him fanatical or even insane; lukewarm professors were goaded into something like dislike under the severe

rebukes of his example; and ardent Christians felt in his presence that their standard of religious action and liberality were too low for the age. Mr. Bissel, in every enterprise of Christian benevolence, was indeed a PIONEER. There is no man living in this country, probably, who has done more for the cause of the Redeemer, or suffered more reproach for well doing. When slandered, he would "thank God that there is to be a day of judgment." The community are now nearly or quite unanimous in commending his active and fearless career. He acted upon the fact that every man is a Steward of Jesus Christ, and that he who hoards property, or uses it for selfish purposes, robs God. All he had was laid at the Apostles' feet; in every thing he inquired, "Lord, what wilt thou have me to do?" and he did it. In the Sabbath cause especially he lavished his time and money, and it may be said, he died a martyr to that glorious cause. Like David he might have exclaimed, "my zeal hath consumed me." Good is it to die in the cause of God and man. "Precious in the sight of the Lord is the death of his saints." Mr. Bissel died in the triumphs of faith, willing to live if the Lord had more work for him to do, but desirous to depart and to be with his Saviour. He gave directions about his worldly affairs, ordered that his funeral should be conducted with simplicity, and joyfully closed his eyes in sure and certain hope of a blessed immortality. "Let me die the death of the righteous and let my last end be like his!" L. T.

[The following brief notice of his last days, is from the Rochester Observer.]

The same decision of character which he had exhibited through life, characterized him on a bed of sickness and in the dying hour.

At one time when a Christian friend came in to pray with him, as he was about to kneel down, he asked Mr. B. what he should pray for. The reply was, "Pray for my speedy recovery." But, said he, "shall I not pray that you may have resignation to the will of God?" To this the prompt and laconic answer was returned, "I have that already."

The following is a short memorandum made by one in attendance upon him during his last days.

When told that he probably had not long to live, he said, "Why should I be afraid to die—the Lord knows I have loved his cause more than all things else—I have wronged no man—I have defrauded no man—I possess no man's goods—I am at peace with all men—I have peace and trust and confidence—I am ready, willing, yes, anxious to depart. The next day he was better and was told he might recover, he said, "I desire to go, my face is set." After a little while he said, "perhaps I may live, and I pray for submission—it seems hard for me to go back into the world and endure all its trials, but I will glorify God in any event." He said, "tell my children to choose the Lord Jesus Christ for their portion, and live near to him every day and every hour, and serve him better than I have done—say to the church—go on gloriously—say to impenitent sinners, if they wish to know the value of religion, look at a dying bed!"

Although Mr. Bissel had just entered his forty-first year, in that brief space, he had passed thro' a great many interesting scenes, and had been a prominent actor in them. Posterity will do him justice.

DIED—At Groton on the 10th inst. James Mitchel, Esq. Marshal of the District of Connecticut, aged 64; Mr. Ezekiel Bailey, aged 46.

At Stonington on the 2d inst. Mr. Rufus Williams, formerly of Groton, aged 68.

At Washington city, on the 11th inst. Lieut. Joseph K. Blake, of the United States navy, aged 25.

At Hartford, Mrs. Jane Ervine, aged 33; Miss Sarah Beaton; Mr. Wm. Crosby, aged 54.

POETRY.

For the Religious Intelligencer.

SABBATH MORNING.

See!—Heaven wakes Earth.—I hear an answering sigh

From the soft winds, as they unfurl their wings
Impalpable, and kiss the dimpling streams
With whispering melody.—Methinks the Sea
Murmureth in tone subdued,—and Nature smiles
As if upon her raptur'd breast she caught
The breath of Deity:—

—Hail, hallow'd Morn!—

That binds a yoke on Vice.—Dropping her head,
She by her quaint hypocrisy doth prove
How beautiful is Virtue.—Eve may light
Her orgies up again, but at this hour
She trembleth, and is still.—Humility
From the cleft rock where she hath hid, doth mark
The girded majesty of God go by,
And kneeling, wins a blessing.—Grief forgoes
Her bitterness, and round the tear-wet urn
Twines sweet and simple flowers.—But best firm

Faith

Enjoys this holy season.—She doth raise
Her eye and talk with angels,—till the soul
That by the thralldom of the week was bow'd
And crush'd and spent, doth like the enfranchis'd
slave

Leap high to put its glorious garments on. H.

CHRISTIAN FORTITUDE IN A LITTLE AFRICAN BOY.

A poor little African negro, only 10 years of age, went to hear the preaching of one of the missionaries, and became, through his instrumentality, a convert to the Christian religion. His master (an inveterate enemy of missions) hearing of it, commanded him never to go again, and declared he would have him whipped to death if he did. The poor little boy, in consequence of this mandate, was very miserable. He could scarcely refrain from going, yet knew that his death would be inevitable if he did. In this critical situation he sought direction and assistance at the throne of grace; and after having done this, he felt convinced that it was his duty still to attend, but to be careful that this should never interfere with his master's business, and for the rest to leave himself in the hands of God. He therefore went, and on his return was summoned to his master's presence, and after much violent language, he received five-and-twenty lashes; and then, in a sarcastic tone of blasphemous ridicule, his master exclaimed, "What can Jesus Christ do

for you now?" "He enables me to bear it patiently," said the poor child. "Give him five-and-twenty lashes more," cried the cruel wretch. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster, "He helps me to look forward to a future reward," replied the little sufferer. "Give him five-and-twenty lashes more," vociferated the inhuman tyrant in a transport of rage. They complied; and while he listened with savage delight to the extorted groans of his dying victim, he again demanded, "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered, "He enables me to pray for you Massa," and instantly breathed his last!!!

Signal blessing on the Tract "Quench not the Spirit."

An estimable Christian lady of Pennsylvania, states, that a pious female, having been requested by her cousin to accompany herself and brother on a tour of some weeks, consented with some reluctance, fearing that she might be expected to enter into gaieties which she could not approve. Resolving to avail herself of such opportunities of usefulness as might occur, she took some Tracts with her; and one morning, while waiting for breakfast in a hotel, she felt strongly inclined to put the Tract *Quench not the Spirit* into the hand of her cousin, who was reading the newspaper. She resolved and hesitated, and at length asked him if he would read it. He complied, and immediately commenced the perusal of it. In a few minutes the Tract dropped from his hand; he appeared much agitated. Suffice it to say, he left his home a rebel, unreconciled to God; he returned to it, after an absence of six weeks, an obedient subject, acknowledging his Father's right in him, and willing to devote himself to his service. Seven members of the family, I am informed, have been brought to a knowledge of the truth through the instrumentality of the same little Tract, "*Quench not the Spirit*."

Letters received at the Office of the Religious Intelligencer during the week ending May 19, 1831.

A. Luce, Esq., Winfield; Jos. P. Monell, Hudson; J. F. Webb, for Rev. P. P. Fields, Hamilton; Austin Hall, Bristol; H. Chittenden, Durham; Dr. B. B. Cary, Sterling; Isaac Clark, Westminster; B. Richards, Bristol; R. Finley, Brownsbury Va.; Isaac Platt, Franklin; John Whittlesey, Salisbury; A. Birge, Greenville; Porter Gibbs, Harwington; John Hyde, Esq., Norwich; L. H. Smith, Lyme; Elihu Beach, Trumbull; J. Gabandan, Poughkeepsie; Stephen Franklin, Danville; Rev. E. Yale, Kingsborough; Rev. Moses Gillett, Rome.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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